The
UNITARIAN MONTHLY

No. 172 (Vol. XV.—1.) JANUARY. ONE PENNY.

An Invitation.

DO you go to any place of Worship? If not, just pay a visit to the nearest Unitarian Church or Chapel. If you are feeling your way towards a reasonable view of Religion, go as an inquirer. You will find there ideas of God, man Jesus, Religion, and the Future, which are in harmony with common sense, which do not conflict with reason, and such as do not violate what is just and right. The people will not be over fussy with you, but they will be glad to see you. Don't be afraid to ask questions of any of them after service, and for some literature for further information. The minister will be pleased to have a word with you, and to give any explanation required. The Unitarian Meeting House is open for you as much as for anybody else. Let this be an invitation to you!

M.B.

Notes and News,

A HAPPIER NEW YEAR TO EVERYBODY!

UNITARIANISM is: Belief, in the free use of Reason in Religion; in One only God the Father; in Jesus as a real Man; in the divinity of human nature; in universal salvation by character; in the everlasting Fatherhood of God to all alike; in the universal Brotherhood of Man; in Progress upward and onward for ever.

The Annual Meeting, Bolton Unitarian Sunday School Union was held Nov. 17th, with a good attendance.

Sales of Work have resulted as follow:—Ashton, £108; Mossley, £320; Ansdell, £53; Finchley, £150; Stratford, London, £150; Chorley, £110; Colne, £80; Horsham, £23.

Nottingham High Pavement Chapel Collection for Armenian Refugees, Nov. 11th, was £30, the Flag Day organised in the town being under the Rev. J. C. Ballantyne's leadership, Nov. 10th.

Miss Sybil Packwood, of Lewes Unitarian Church, was publicly presented with the certificate of the Royal Humane Society, Nov. 30th, for saving a girl from drowning last August.

At the Pendleton Unitarian Church portraits of Mr. J. Wigley, J.P., and the late Mr. Jonathan Milner were unveiled, Nov. 17th, and a gift of £500 as an endowment to the Sunday School named the "Jonathan Milner Memorial Fund," was announced from Mr. Cowburn (son-in-law).

The Unitarians of Gellionen, S. Wales, had their annual "preaching festival," Nov. 25-26, with crowded congregations.

Petty Officer Peter Stanley Livingstone, who gained the D.S.M. by heroic action in saving H.M. Ship "Lion," has been presented with a handsome tea service by members of our Free Christian Church, Crewe, on the occasion of his marriage.

By the joint action of the Sustentation Fund and the British and Foreign Unitarian Association the sum of £1,250 has been distributed to ministers as war bonus in December.

MINISTERIAL CHANGES: Rev. H. C. Horsley, M.A., resigned at Acton, London, and accepted appointment to Moss Side Unitarian Church, Manchester; Rev. Dr. Thackray, of Stand, Whitefield, Manchester, is serving four months with the Y.M.C.A., in France; Rev. J. Tyssul Davis, B.A., resigned at York to be minister at the Theistic Church, London; Rev. R. F. Rattray, M.A., Ph.D., has entered upon his ministry at the Great Meeting, Leicester; Rev. A. Cobden Smith, resigned at Holbeck, Leeds, and Rev. J. Ruddle, at Newport, I.W.; Rev. H. B. Hannah appointed to Hunslet; Rev. J. Islan Jones, M.A., has entered on his ministry at Hindley.

DEATHS: Mr. M. B. Baker, Ringwood, Nov. 15th, 84; Lt. P. J. Crook, of Bolton, killed in action, Nov. 9th; Mrs. W. J. Hawkins, Herne Hill, London, Nov. 17th, 73; Capt. (Rev.) E. S. Russell, M.C., late co-minister Ullet Road Church, Liverpool, killed in Palestine, Nov. 6th; Mrs. A. E. Fulford, Newton Abbot, Nov. 14th, 37; Lt. Chas. S. Haslam, of Boroughbridge, killed in action, Nov. 10th, 36; Lt. S. F. Jackson, of Leeds, killed in action, Nov. 17th, 35; Mrs. Wm. Kirke, of Hull, at Sheffield, Nov. 22nd, 75; Mr. Chas. Hawkesley, Bayswater, London, an ex-President of B. and F. Unitarian Association, Nov. 27th, 78; Pte. H. W. Edgar Noel, of Stratford Unitarian Church, London, killed near Passchendaele, Oct. 29-30; 2nd Lt. J. B. Lupton, of Crumpsall, Manchester, killed in action, Nov. 20th, 20; Pte. Harry Crawshaw, of Bury, in hospital, Nov. 26th, 37; Corpl. Lewis Oakeshott, of Bayswater, London, on active service abroad, Nov. 27th, 23; Emily, widow of the late Rev. Robert Spears, at Crouch End, London, Dec. 1st, 83; Sapper H. Stephenson, of Padiham, killed in action, 24; Miss S. A. Darbishire, Penmaenmawr, Dec. 6th, 78; Ester, widow of the late Rev. J. Shannon, Acton, Dec. 8th, 85; Mr. Wm. Godfrey, Mansfield, Dec. 2nd, 62.

To Men and Women on War Service.

(From the LAWRENCE HOUSE BULLETIN).

COMRADES,—I am thinking of the great war tragedy and the part you are playing in it. We are no longer reading history, but making it. I stand fascinated by the fetterless freedom for which we battle; yet, at times, appalled by its terrible possibilities. But there can be no retreat—the world can never again be the world that has been. We tear away the fabric of a civilisation that was built upon a wrong foundation, so that others may build anew upon a foundation that shall be lasting. There in the crash and roar of battle, there in the rattle of machine guns and the snap of rifles, you are giving your answer to the question as to how this foundation shall be laid. As one of yourselves, let me pledge anew every lost heart-throb and pulse-beat and blood-drop to the realisation of our dreams. I sit with you in the green, ivy-covered halls of memory, and see the faces that none others see. I hear the voices that speak to us alone—and I go out resolutely, optimistically to fulfil my pledge. Soon we shall have returned to our homes. Soon we shall be seated ourselves to watch the sands fall through the hour-glass and realize that the day is nearly done. The sun will steal away through cloud-banks of gold; unseen hands will hang lamps in the deepening blue; the great mountains shall bow down as if for evening worship: we shall think of the past and our part in it, and shall be content. We saved a world and shall leave it safe to live in!

—(Rev.) C. SEYMOUR BULLOCK,
Lieut.-Col (of Canada).

What—This New Year?

Will this be a glad New Year—
With the joy-bells ringing,
And with peace-songs singing,
And the cruel warfare ended?

Will, this be a bright New Year—
As a clear spring morning,
And a new era dawning
Of Brotherhood with all lands?

Will this be a grand New Year—
Of unity splendid,
Of ancient wrongs mended,
And every people helping?

May this be a Happy Year!
The boys home returning
To home love-fires burning,
And families united.

—H. B. S.

There Are Other Gardens.

IN far off days, in a far off land, there lived a man and his wife in a lonely house near a forest. They had once lived in a big city, but there, they had a great misfortune, and so decided to leave the city for ever. They obtained their living by burning charcoal, which city men bought from them, and in return brought them food and clothing. Close to their lonely house they had a beautiful garden containing no plants or flowers but what they had gathered in the fields and forest near by. They thought it the most beautiful garden in the world, and kept it just for themselves. After a time they had a baby boy, and they called him Reuben. As he grew up he was trained to help his father in the work of charcoal burning, and was also taught to love the garden as his parents did. When Reuben was nearly a man he had a baby brother, whose name was Timothy, though they called him Tim for short. They all loved the baby boy very much, and in their little world they were all very happy. But when Tim was 5 years old, his father was working in the forest, and a large branch of a tree fell on him and killed him. They were all grief stricken, the mother so much so, that after a time she took to her bed, and died of a broken heart. Before she died she charged Reuben with the care of Tim, and told him always to keep away from the city, because in it were to be found men who were cruel, unclean, and dishonest. So now the two brothers, one a man, the other a boy, were left to shift for themselves. Reuben managed very well. He burnt the charcoal, minded the garden, and took good care of his little brother. So they went on until Reuben became an old man, and then the bulk of the work fell upon Tim. All through his life Tim had wanted to go to the city, but Reuben remembering his mother's words, always persuaded him to remain at home. At length Reuben fell ill for the first time in his life. Tim nursed him very carefully, but he gradually got worse. Not knowing what to do, he asked one of the men from the city, who said he would send a doctor. When the doctor came he brought with him his little daughter. She was very beautiful, and gentle; a little angel to many of her father's patients. For she not only cheered them by her loveliness, but also by taking them dainties and flowers. She was sorry when she heard about the lonely charcoal burner, so she brought him some magnificent roses. When Reuben saw them and the sweet child, he was much moved, and wanted to know all about the roses and where they grew. She told him about the splendid gardens and greenhouses in and near the city, and how she helped sick people to get better by taking them the flowers. Then Reuben suddenly became quiet. A great sadness came into his eyes. He realised for the first time how foolish he had been in thinking only about his own garden. And how selfish never to have sent any flowers to the sick folk of the city! He remembered too late that his was not the only garden in the world. He was really too sad to get better. When he died the doctor advised Tim to sell the house and the garden, as he could not live alone. When all was settled, Tim got his heart's desire and went to live in the city, and there he obtained a large garden and became quite famous as a grower of beautiful roses.

LEONARD SHORT.

A special musical service at the Pudsey Unitarian Church, Nov. 18th, drew a congregation too large for the building.

The 217th anniversary of Matthew Henry's Chapel (Unitarian), Chester, was celebrated Nov. 18th.

"The Life and Letters of Stopford Brooke," by Dr. L. P. Jacks, was published Nov. 27th.

The Capetown Unitarian Church, S. Africa, has recently carried through a very successful historical Jubilee Pageant.

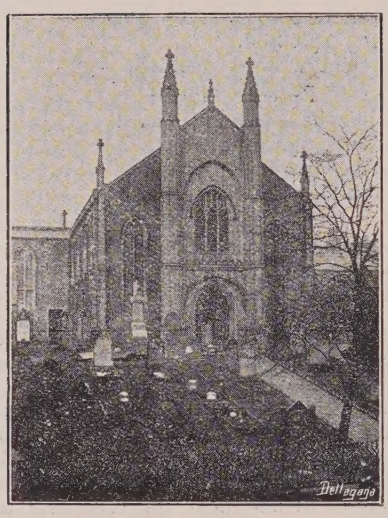
A memorial tablet to the late Rev. Dr. Stopford Brooke has been placed in Rosslyn Hill Chapel, Hampstead, London, and was unveiled Dec. 9th by Dr. L. P. Jacks.

The 229th Anniversary has been celebrated at our Nantwich Chapel, Dec. 9th.

The Annual Meeting of the Unitarian Home Missionary College, Manchester, was held Nov. 28th, when Rev. A. Gordon, M.A., was elected president for the third year.

Mr. Charles Roden Buxton, M.A., was the preacher at Burnley Lane Unitarian Mission, Burnley, Nov. 25th.

Rawtenstall Unitarian Church.



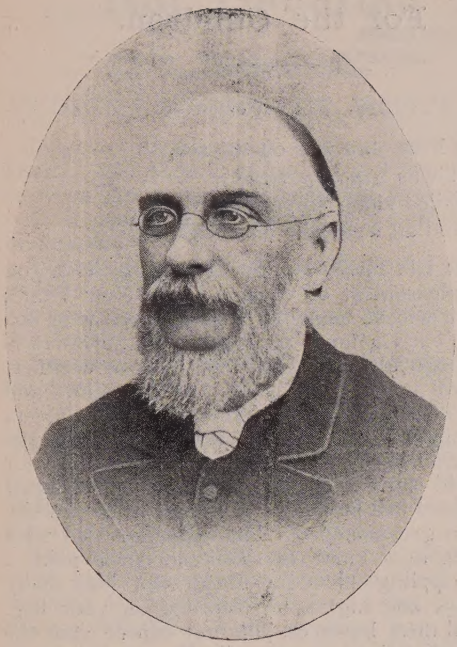
THE Rawtenstall Unitarian congregation had an orthodox origin, probably in a secession from the Baptists. Sometime before 1757 a congregation had been gathered together under the ministry of the Rev. Richard Whitaker. The first chapel was erected in "The Fold," and was opened, Dec. 11th, 1757. The doctrine taught was High Calvinism. On his visit to the neighbourhood in 1776 John Wesley did not preach in this chapel, probably owing to the ultra-Calvinism with which it was then identified. The congregation and minister were followers of Whitefield. Richard Whitaker died Oct. 18th, 1782, and was succeeded by the Rev. John Ingham, whose ministry continued 51 years to his death in July, 1833.

It was during John Ingham's ministry that the theological change from High Calvinism to Unitarianism took place. It is probable that Mr. Ingham was influenced by the writings of such men as Priestley, Lindsey, and others, to make a fresh study of Biblical evidences, and that his reading of the Bible convinced him of the truth of the Unitarian position. He declared his Unitarian views as early as 1818, and his congregation having great respect for his judgment also accepted the change. From 1833 to 1862 there was no settled minister. The services were conducted by laymen, Mr. Edmund Taylor, Mr. Edmund Ashworth, and Mr. John Hopkinson, Mr. James Ramsbottom, Mr. Elijah Whitaker Hopkinson, and others. This last was son of John Hopkinson, and was for sometime secretary of the church but ultimately entered the Unitarian College at Manchester, and became a minister. He was a direct descendent of the Rev. Richard Whitaker. After retiring from the ministry he resided in Rawtenstall, rejoined the church, became a member of the committee and occasionally occupied the pulpit. He died Dec. 25th, 1893. The Rev. Brooke Herford is said to have preached his first sermon in the old chapel.

The time arrived when a new chapel building became necessary. Mr. Richard Lord, of Bank House, offered a plot of land and gave £500 towards the building fund. The new chapel in Bank-street, of which we give illustration, was opened Oct. 2nd, 1853. It cost £1,472 9s. 11½d. and £350 remained on it as a debt. On the opening day the Rev. George Harris, of Newcastle-on-Tyne, was preacher morning and evening, and the Rev. J. Cropper, of Stand, in the afternoon. On the next Sunday, Oct. 9th, Rev. James Martineau, of Liverpool, preached morning and evening, and Rev. W. Gaskell, M.A., of Manchester, in the afternoon. In 1855-6, Rev. G. Hoade, of Newchurch, preached two Sundays per month. Rev. W. H. Channing, nephew of Dr. Channing preached May 9th, 1858.

The following became settled ministers: Rev. W. S. Smith, 1862, followed by lay preachers 1863-5; Rev. A. Stradling, June, 1865, to June, 1867; interval with lay preachers; Rev. Abel Buckley, Feb., 1870 to March, 1874; Rev. Wm. Matthews, July, 1874, to March, 1877; Rev. Henry Hill, Nov., 1877, to Sept., 1888; Rev. Richard Elliott Birks, Dec., 25th, 1889, to Mar., 25th, 1892; Rev. Ephraim Turland, May 1st, 1893, to April 30th, 1899; Rev. F. W. Emms, Dec. 1899, to Jan., 1902; Rev. Jenkyn Thomas, Sept., 1902 to 1906: Rev. D. R. Davies, 1907 to 1913; Rev. W. McMullan, 1913 to 1917.

During Mr. Buckley's ministry a pedal organ was secured, and under the Rev. Henry Hill with the aid of a bazaar the chapel was altered so as to make a schoolroom underneath and a new organ was put in, the total cost being £1,905 5s. 5½d leaving a debt of £470. In August, 1888 a stained glass window, the gift of Mr. James Lupton, of Chorley, was unveiled; the building debt was cleared off under the next minister, Rev. R. E. Birks; in Mr. Turland's time there were alterations and renovations costing over £123, and a small stained glass window was presented by Mr. John Lord. The Independence or Endowment Fund was started during Mr. Emms ministry, and under his successor, Mr. Jenkyn Thomas, the 50th anniversary of the opening of the church was celebrated by the holding of a bazaar to raise £1,000 to complete the Independence Fund. In January, 1903, there were 47 young people admitted to church membership. The Independence Fund was ultimately completed. Among those who have been devoted workers the names of Hargreaves, Halstead, Lord, Heys, McKenzie, Smith, Bateson, and others might be noted. The Rev. W. McMullan has just terminated his ministry after over four years of service amongst the Rawtenstall people.



Rev. R. E. BIRKS (U.S.A.)

REV. RICHARD ELLIOTT BIRKS was born at Stony Middleton, Derbyshire, 1846. His father, Rev. Wm. Birks, and his three sons, William, John, and Richard, all became Unitarian ministers, and Alfred, son of Richard, is also a Unitarian minister in America. Mr. Birks was ordained at Topsham, Devon, 1872, and held pastorates at Northampton, Tamworth, Gloucester, Chichester, Douglas, and Rawtenstall. He went to U.S.A. in 1892, and had pastorates at Bernardston, Deerfield, and Montague, Mass. His golden wedding was celebrated, Sept. 10th, 1917. Among other gifts received was a congratulatory resolution beautifully bound in vellum, signed by nearly 400 Unitarian ministers, also others from Bernardston, Deerfield, and Montague Churches. Mr. Birks retired from active ministry in 1916. He was married in 1867. The church at Rawtenstall, his last pastorate in England, has grateful recollections of his ministry. He was an earnest worker for church and school; he carried through a successful bazaar and cleared off the building debt. His English friends would add their warmest congratulations to those of our American coreligionists on the attainment of his Golden Wedding day and their best wishes that he and his wife may be blessed with health and happiness in his well merited retirement.

Literature.

LITERATURE: "The Comedy of Marionettes," by Francis Blake. 3s. 6d. nett, 3s. 10d. by post. The Universal Publishing Company, Chorley, Lancashire.

The preface to this book is by the Rev. G. F. Beckh, Ph.D., M.A., of the Oakfield-road Church, Bristol, who is the author's literary executor. Mr. Blake's chapters are autobiographical. He was a player of Marionettes, but his record makes a most interesting story containing much wise moralising and meditation on the experiences of life, expressed in the cheery manner of a confirmed optimist. His profession evidently influenced him in taking a fatalistic view of events. He regarded God's dealings with men in much the same way as his own manipulation of his puppets—a wise Mechanician pulling the strings, thus controlling causing, and guiding all that happens. Although readers may not accept the philosophy they will not be disappointed in reading this remarkable narrative. If they begin it they are sure to be carried on to the end, which is saying that the volume is well worth recommending for the sustained interest and the profit and enjoyment to be derived therefrom.

"The Majesty of Conscience" by Dr. F. B. Meyer, is a pamphlet of 19 pages presenting exceedingly well and reasonably the case for fair treatment of the proved genuine conscientious objectors to war service. Dr. Meyer agrees with the British participation in the war, but views with very serious concern the war waged by the British Government against liberty of conscience. He maintains that the C.O.—"if he be absolutely genuine, and his bearing and record avouch this to be the case, is entitled to appreciation and respect, even though we differ from his conclusions by a whole heaven. The essence of tolerance is to respect opinions, with which one does not agree. Conscience may act on an insufficient view of the question, on which it is called to decide. That is its misfortune, but not its fault." The pamphlet is published at the National Labour Press, 30, Blackfriars-street, Manchester. Price 2d.

The (2nd) BULLETIN issued from Lawrence House, 1, Essex-street, Strand, London, W.C.2, for the soldiers and sailors of our group of churches, contains a variety of very helpful matter and information, including letters and greetings from some of our well-known ministers, photographs, of Home Camps, Y.M.C.A. Hut gift of Mr. Ronald P. Jones, M.A., and a group of representatives of the British and Foreign Unitarian Association and Sunday School Association assembled at Padiham for the Autumnal Meetings, Oct. 29th, 1917, also a good portrait of Mr. R. M. Montgomery, K.C., treasurer of Lawrence House, and other useful matter and particulars.

Carry On.

BY REV. WILLIAM C. HALL, M.A.

HARD and anxious work is before us all, and the first condition of our living with any satisfaction to ourselves is that we do not shrink from it. It is there to be faced, and met, and mastered. Courage is required of us, as never before. But at a time when so many are risking their lives daily for us, it will be a positive meanness on our part if we do not go to our less exacting and dangerous tasks with a high heart,—not a light heart, for there may be many a burden upon it, but a heart that we have resolutely lifted up for the day's work, whatever it be. We have said a thousand times that "our boys" at the front have set us a splendid example of fortitude, endurance, and determination ; and our admiration of their heroic patience has been constant. The least they have to expect of us who are enlisted and commissioned to "keep the home fires burning" is that we shall tackle our work without petty complaint, without doubt and fear and lack of nerve, but with cheerfulness, and faith, and a good will.

It has been frequently said that if any one of us could have all the future revealed to him he could never find heart to face it. But God mercifully reveals to us in our wildest dreams not more than we are able to cope with. We can meet and master that. Let us beat down what our fears conjure up ; and we shall probably find that the work before us is in every instance less burdensome, less weighted with difficulties, less heavy to carry on, than our timidity supposes. "But I was beaten last year," we say. Let courage, with the fine language of paradox it can spontaneously utter, say "But I am not beaten yet ; there is time ; there is life ; there is the good dream, the beautiful vision of hope that transfigures the most hopeless things, the faith that pierces the dull opaque with light—I can, I will, I shall."

Carry on, brothers.

"The Future hides in it
Gladness and sorrow ;
We press still thorow,
Nought that abides in it
Daunting us,—onward.

. . . .

Here eyes do regard you
In Eternity's stillness ;
Here is all fulness,
Ye brave, to reward you ;
Work, and despair not.

PRAYER : O God, the All-Merciful, in Thee will we put our trust. Amid the everchanging experiences of life we will find rest and peace in Thy unchangeable love. With confidence we rely on Thy never-failing care, and guidance. May we ever strive to be worthy of thine infinite goodness by seeking to do Thy will and to become more like Thee, so that Thy kingdom may come more abundantly on earth as it is in heaven.—Amen.

For the Children.

1918—BON VOYAGE !

"A little ship was on the sea,
It was a pretty sight ;
It sailed along so pleasantly,
And all was calm and bright."

DEAR LITTLE SHIPS,—This is to wish you all the pleasantest of voyages. On New Year's Day, you will be launched for another trip of 365 days. That's a long, long time, isn't it? It is long enough for you to have all sorts of weather. There will be days when all will be calm and bright. The sea will be smooth as glass, the sun like burnished gold, the breezes gentle and fragrant. So light-hearted and gay will you be, your decks will rattle with the hornpipe of delight. Then, there will be nights of peace, when the sky will be a great shell of blue velvet studded with glistening gems, and the silver moon will paint a path of rippling splendour on the sea. May many such days and nights be recorded on your log. Now and then, however, you may expect what the sailors call "dirty weather." The winds will howl fiercely and lash the ocean into a tempest. The rain will dash upon you in drenching sheets, or the blinding sleet will strike you with stinging force. But if you are sea-worthy craft and skilfully handled, you shall weather every storm and sail into port richly laden and all your flags proudly flying.

Now, almost any kind of ship can sail safely through calm waters ; in other words, almost any kind of boy can be decent so long as there is nothing to worry or upset him, so long as there is nothing to test his patience, his temper, or his honour. On the other hand, when a blizzard screams through the rigging threatening to tear up the masts by the roots, and the sea, like a mad thing, dashes and crashes everywhere, a little ship needs to be tight and tough and very carefully steered, if it is not to become a pitiable wreck. In other words, if a boy means to be manly, and brave and upright, whatever happens, he will need to have manly and courageous and honourable qualities. Otherwise, he will make a mess of his life, and though he may struggle into port next New Year's Eve, he will not be a pretty sight. He may even have to be towed in by some better vessel, which would be a most inglorious return. Here, then are a few things to carry aboard before you lift your anchor. Self-respect, good-will, consideration for others, love of truth and faith in your God and Father. Make these qualities your qualities, and you will avoid the dangerous sand-banks, and the treacherous rocks, and ride securely through every storm. Bon Voyage !

—H.F.S.

Nat. Unitarian Temperance Association.

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President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
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AN OPEN LETTER TO SIR ARTHUR YAPP.

Dear Sir Arthur Yapp,—We are at a supreme hour. Our food is going. The Prime Minister says we are at our best when we are confronted with a danger and understand it. Then let us understand.

We are destroying for Drink one day's bread a week.

For every two loaves you save by rations, brewers destroy three.

For every loaf destroyed by submarines breweries destroy six.

For every two ships you release for America by saving food we release three by stopping drink.

You ask us to eat less, but what you save by the front door goes to the brewer at the back. What is your proposition? Less grain for patriotic people; double grain for drinkers.

This trade is advertising "Beer in plenty," and every pint is made from food destroyed. Where U-boats destroy 120,000 loaves a day, breweries destroy 750,000. While drinkers have grain in plenty, are we really to put on compulsion those who obey the King's Proclamation?

Our beer drinkers are eating their own rations and drinking the rations of nearly all our school-children. They are generally good fellows, who like to do the straight thing. They will not fail you when they know the danger, and you may surely ask them to play the game.

But is the Government playing the game? Do you know that it allows brewers to buy the best barley, and allows an agent double commission if he sells barley for beer instead of bread? Do you know that brewers are making fortunes while mills are shutting down?

We look to you to save our food from those who destroy it for luxury and profit. The Shell Famine could not defeat us, but if hunger comes there is nothing between us and a shameful peace. The Government plays pitch and toss with Brewers and People, and the brewers always win. Save our food and lead us to victory.

—ARTHUR MEE.

A MODEST PRIVATE.

The Sergeant-Major had trouble in finding an accountant for his captain, but at last brought in a private for trial. "Are you a clerk?" demanded the captain. "No, sir," replied the man. "Do you know anything about figures?" asked the captain. "I can do a bit," replied the man modestly. "Is this the best man you can find?" asked the officer. "Yes, sir," was the reply. "Well," growled the captain, "I suppose I'll have to put up with him!" Turning to the private, he snapped "What were you in civilian life?" "Professor of Mathematics, sir," was the unexpected reply.

—From Lawrence House "Bulletin."

THE THREE CREEDS.

This account of the three Creeds was vouched for by the late H. W. Moss, headmaster of Shrewsbury: "A long time ago they wrote the Apostles Creed. Nobody believed it. So they waited a bit and wrote the Nicene Creed. Still nobody believed it. So they waited a bit and wrote the Athanasian Creed; and they had to believe that. —Lawrence House "Bulletin."

EMERSON, THE UNITARIAN.

Father Taylor, the Methodist Minister at the Boston Sailors' Bethel, had been helped considerably in his good work by Unitarian money. So when asked at a prayer meeting whether Ralph Waldo Emerson, the Unitarian, would go to hell, Father Taylor replied that if Emerson went there he would so change the temperature of the place that the tide of emigration would set that way.

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—AND—
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Literary matter to be addressed to the Editor; business communications to the Manager.

PUBLISHED EVERY FRIDAY AFTERNOON AT
5, Fetter Lane, London, E.C.

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IS PRINTED AT THE
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